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The Occult Digest

Dedicated to the laws of higher Mind-Soul expansion

MARIE HARLOWE, Editor

FRONT PAGE EDITORIAL

"We represent no governments, no international organizations, no sects, and we have no interest in propaganda in any form. We do not ask who is to blame for the trouble which may exist; we do not come to judge or to criticize, but to inquire whether there is anything we can do to promote human welfare and to relieve human suffering."

- From *a Quaker message to the German Government*

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The Occult Digest

Established 1925 by Effa E. Danelson
Merged 1939 with The Telepathic Magazine

Entered as Second Class Matter November 21, 1939, at the Post Office at Chicago, Ill., under the act of March 3, 1879.

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Liberal commission to subscription solicitors.

Occult articles and mystical-scientific poetry solicited. Payment in subscriptions only, except by special arrangement.

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The Occult Digest

EDITORIAL:

Well-meaning friends who are concerned about our ban by the British Empire have been suggesting a weak and spiritually criminal procedure of our changing our statements to conform with the wishes of the British Empire; this we have not the slightest intention of doing for our allegiance is to the TRUTH, and not to any individual or group, however powerful. We have thru long ages fearlessly stated the Truth so that people might have the "truth that frees". We have never been welcomed by the powers of the world who profit by holding man in subjection, either physical or mental, and once, as in the case of our activities in an incarnation in the French Revolution, had our head cut off for our efforts. However small our efforts and energies, they will always, in this life or any other, be directed to the end that Mankind may be free of all subjugation.

We believe that Americans should not enter the karmic chaos of Europe at this time. We believe that those who will profit by our doing so are spending vast sums on propaganda to thus lead us into this mess under the seemingly holy guise of aiding "democracy", and as we have pointed out on many occasions, they call the British Empire with its millions of slaves who have no voice in their government, a "democracy." Part of this mis-leading propaganda deals with the dire necessity of England for planes and other war materials, for which they cannot pay. That is the story for Americans. In Canada, England pays for every ounce of war material being furnished it! The Dominions of the British Empire know it so well they get cash for their products, but we "foreignors" must give our products. Personally, we consider England pretty smart, and the United States pretty dumb in this matter. While England is supposedly suffering from lack of planes which we are urged to send, their own companies in England continue to make commercial planes which they are at this time selling to South America! We pity the people of England who allow this money-making out of their misery to continue.

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One of the blackest pages in history deals with the opium trade by Great Britain. Little do the people in the United States realize that we are being asked to protect British interests in China and the Orient, to protect the trade in opium! The drugs used for medical purposes are but a small part of the opium sold in the world. Obviously people are using it in the pitiful cases of drug addiction. One of the largest sources of income of the British Empire comes from selling opium, not for medical uses, but for human degradation. In computing the karma of the British Empire, laugh that off!

Metaphysics, like all of life these days, tends to a certain superficiality. One idea is that spiritual teachers do not need the necessities of life. One of our readers with a very nice "shack" in California writes that we are in error in desiring a permanent place for our work, inasmuch as neither Jesus or Buddha lived in a house. Aside from the fact that we are neither of these worthy gentlemen, we can scarcely carry our printing press around on our back! Another such error is that man's inner and outer life is separate, that one may be ever so spiritual within, without being involved in outer activity, a dangerous idea involving a duality of a high spirit in the mind and utter criminality in the outer as compatible factors. *What is above, is also below; what is within is also without.*

The word "co-operate" in the dictionary means "to operate *together* for a common result." Last year when our work had to be interrupted with a removal, we asked our readers to renew all together in one month, regardless of due date of the subscription expiration, but few did co-operate TOGETHER though most of them renewed through the year. It is only when we work TOGETHER that we have a working fund to enable us once and for all to settle these costly moves, another of which confronts us. Power comes from concentration of force; a tremendous power could come to our work here if our readers and well-wishers would make a "together" effort ALL AT ONE TIME. So little is asked from each! We shall continue as we can, but if we must stop our work in another removal, we will send no notices--you will knew what is happening--do not write in to ask when to expect your magazine!

REBIRTH: A PSYCHOLOGICAL PROCESS

Marie Harlowe

There is a deep psychological significance in the Biblical admonition to be re-born. In it lies the supposition, which is now supported by modern psychological science, that man can create for himself a new type of personality.

Most men labor under a totally false idea of what they really are in the first place. Walt Whitman said there was more to a man than that which was contained between his hat and his shoes. For the most part men accept or adopt a conventional, standardized type of self which obscures their real individuality. In normal growth there is always a sequence of behavior patterns which we call the self or selves, and instead of being a Dr. Jekyl and Mr. Hyde dual self, man is many men in one. A row of potraits are hung in man's mind, and often without extremely radical changes in personality, man becomes a fraud, or at best an actor of a part not entirely his own.

What a man is largely depends on his choice of a concept of himself, for as the primitive impulses of man have been disciplined to make him into a social being, so may he consciously use important mental forces to modify his personality or to create a new one. (Benjamin Franklin shaped his self according to charts and diagrams). The word personality comes from the Latin word *persona* which means a mask, or that which can be put on and off-changed. This transformation is not alone a surface change, however, but deeply affects the inner nature as well. Often it is not an entirely "new" self, but a greatly modified or altered behavior of the deep inner "old" self.

Both society and individuals have always put forth a certain effort to transform man. Reformatories, hospitals and prisons have been built to this end. This reformation has always been of the nature of making something good out of something bad. But as man's conception of life changes, his idea of what is right and what is wrong also changes. For that matter, a "good" behavior is merely that which conformed to personal patterns of certain groups, -has been from time immemorial when primitive religion was maintained on certain

patterns by the various taboos. What may be in good taste in Wyoming, therefore, may be decidedly bad taste in Massachusetts because of the lack of conformation of the standards of one group with the ideals of another group.

Many factors are at work in the process of changing the individuality. The family influence, the racial and national ideals, all contribute to general standardized patterns of personality. New outlines of personality or self-hood are added to adolescence by the influence of both teachers and playmates(at this stage shame plays a big part in reducing the individual to a mass conformity of personality). Later, the adoption of a new religion will have a most noticeable effect on the behavior of the individual. The disgrace of being a "sinner"acts as a strong taboo to further maintain that new state of behavior. Mental or faith cures sometimes work a change in the individual with faith corresponding to the modern idea of auto-suggestion.

Often times the self is changed and enlarged by clothing. Anatole France wrote an important bit of literature on the significance of the first woman ever to drape herself with a piece of cloth. Masquerade costumes have a value in the developing of the suppressed elements of the personality. As children play at dressing up, they are in reality trying out new potential selves into which they might some day grow and develop. Dressing for dinner ushers in a new mood, or a secondary personality from that of the hustle and bustle of the work-a-day world.

Although there is a divergence of opinion as to the extent of possible *conscious* changes in the personality of man, no one can deny that there are tangible and visible results from deep soul changes, from a sculpture of the soul, as it were. The psychoanalytical efficacy recognized in the Catholic confession of sins is founded in this fact of a change in the soul or deep inner man.

It is true that the mass of men have little power of self-direction, but most, if not all men wish for progress; it is true that some patterns of personalities are not easily or quickly made, as for instance, it takes considerable time to truly over-come all sense of inferiority and to attain an aristocratic and kingly personality. This is shown by the fact that social classes or castes were longer in forming in

the democratic United States than in other less democratic countries.

Man may, however, choose a pattern of a new personality in harmony with his temperament and abilities, and by certain discipline of mind and emotions attain to that ideal personality. Just as the union of certain chemicals will produce entirely new qualities, so by a definite process of psychical development of psychological processes man may recondition his reflexes and change himself literally from a lion into a lamb (or *vice versa*). The very picture of a changed self has a formative power inherent in it. The "New Thought" method of "holding the thought" has a certain value in the exaltation of self.

Modern man is extending his consciousness tremendously and this in itself works to the production of an enlarged personality. (Much of the giving to foreign missions is for the selfish psychological purpose of feeling an extension of power and personality rather than for any other reason). As the range of man's consciousness widens and increases, so likewise will his personality become changed and enlarged, for any change in mental patterns will somewhat affect the outer pattern; even suppression of one pattern is in reality but the substitution of another behavior ideal or pattern.

GOLD JAVELINS

Clare MacDermott

Hurled straight from beauty's bow,
They flash and glance and glow;
A mystic might to wield
Against Love's burnished shield;
Colossal wisdom stirred
By one brief poignant word.

Mark how each jewelled blade
With some white truth inlaid,
Carves on the realms most high,
The How - the Where - the Why?
Keen weapons subtly wrought,
Gold javelins of Thought.

THE FOURTH DIMENSION

A. A. Voyt

Time or motion is the Fourth Dimension. Time appears to us as a succession of changes(primarily night and day). The actual distance moved by a point within a three-dimensional body from the past state to the present state on a line to the center is the true Fourth Dimension. We know the Fourth Dimension because we know time.

We cannot obtain the actual measurement of the Fourth Dimension in inches, feet, yards, miles. etc. because all the parts of our universe are expanding simultaneously,and the relation between the parts are constant.

It is possible (the facts of pre-vision,prediction and psychometry--note the"metry"--are proof)that the human psyche can travel along the Fourth Dimension. The recognized faculties--memory(that which once was)and intuition(that which will be)are possible because we are four-dimensional beings. We are expanding three-dimensional bodies.

The physicists, in imagining the atom as an infinitely small solar system,built on the same model, show, whether they know it or not,that the fourth-dimensional concept rules their thought.

The solar system is the atomic system. For us, one is larger,the other smaller. But in reality they are either the same or the expansion or contraction of the other. The center of the four-dimensional universe is everywhere, and nowhere (as has been sensed by some thinkers).

The Inbreathing and Outbreathing of Brahma relates to the Fourth Dimension. The expanding universe of Eddington relates to the Fourth Dimension. The rising to Godhood by means of Theurgy relates to the Fourth Dimension.

Death and extinction are due to the inability to keep expanding. The world, as it exists for us, is the sum total of all the expansions and their interpenetration and interconnection.

The arts of divination are attempts to find the measure of the Fourth Dimension. It is quite senseless to attempt to guage the Fourth Dimension by measurements of our three-

dimensional world of the present descriptive sciences.

Since the world of yesterday which will be expanded into the world of tomorrow is the same four-dimensional world, the study of past changes of state(history)may lead to tentative knowledge of future changes(controlled experiments). The incomprehensibility of many of the ideas of our forefathers may be accounted for by the state of their world.

As above, so below!
As within, so without!
As past, so future!

The knowledge of cycles is related to the Fourth Dimension.

The expansion of consciousness leads to knowledge of the future; the contraction of consciousness gives knowledge of the past.

Meditation - Expansion - Future
Concentration - Contraction - Past
Attention - Present

MYSTIC JOURNEY

Lillian Savoie Hahn

The earth has known long cycles of the sun,
And many solstices, since I set out
Upon my journey from that holy place,
Where, bathed in lambent irridescence, grows
A golden flower, whose roots
Support a chalice lifted toward the light
Beyond the light that mortal eye can see.
And I, who wandered from that mystic spot,
Its memory shall carry evermore,
A woven net of living, silver threads
Entwined around my heart....shall feel it tug
And tighten, with yearnings half remembered,
Until my bruised and weary feet are set
Once more upon the narrow path to peace.
Then shall I follow it among the hills
And over stony levels, till again
Safe in the shadow of the sacred place,
Exultantly I cry, remembering....
"At last I have returned....I have come home."

MARK TWAIN'S PSYCHIC EXPERIENCES

Pearl M. Holmes

To those who have spent many a sunny hour reading *Huckleberry Finn* in a wind-swung hammock, or passed rainy afternoons with *A Connecticut Yankee at King Arthur's Court*, to have been an eager listener to *Innocence Abroad* read under the evening lamp and then wandering the back streets of his less known books of sketches and essays to run across an utterly new plane of the popular author's mentality, is rather startling

In view of the general interest being displayed just now in psychic matters, it is intriguing to find that Mark Twain had studied the submerged mental powers such as telepathy, clairvoyance and kindred traits that science is just beginning to accept as truths, over half a century ago and that his confident expectations of our future accomplishments along these lines have not yet even been attempted.

Mark Twain was jarred into noticing this quality of the human mind by a very unusual and exhausting coincidence and always thereafter kept a record of all experiences as "Seemed explicable by the theory that minds telegraph thots to each other" and at last proved the matter to his own satisfaction. He tried to print this article in the *American Review* during the year 1874, signing an unknown name to it, but the editor considered it highly visionary, refused to accept it unless the author would sign his own name or his more famous *nom de plume*; this the author did not choose to do and so it only saw the light of day in his complete works.

Perhaps the author was discreet in this as the subject matter is highly controversial even in these days and at that time would have created much acid comment, as the experiments related range all the way from the mildest examples of thought transference to the visions or apparitions of living friends.

The initial experience that caused Mark Twain to think along psychic lines was this. One morning before he had gotten out of bed, he was suddenly stricken with the idea of writing a book on the silver mines of Nevada, featuring a mine named the "Great Bonanza". It struck Mark Twain that the man who

handle this material the best was an old journalist friend of his, a pal of reporter days, William H. Wright of Virginia, Nevada. He had not heard from this friend for so long a time that he was not sure that the journalist still lived, but nevertheless he hopped right out of bed and wrote him a letter, suggesting that as he was up on local color and atmosphere he should write just such a book and Mark Twain outlined a plot, replete with enough episodes and incidents, to make a sizeable book. He then stuck the letter, which had grown to the proportion of a manuscript, into his desk for mental digestion.

Seven days later he received a letter bearing the postmark Nevada and he was sure enough of its contents to tell his assembled family without breaking the seal, who had written it, and what it was about and he gave the contents of his own letter reposing in his desk and then opening the letter proved they were the same. The letter was an inquiry as to whether he considered the time ripe for a book on silver mining and the plot for the book was included. The plot was the same as the one he had suggested for William Wright's book; even many of the incidents suggested were the same. Is it little wonder that so keen a mind as Mark Twain's should consider this too elaborate for a mere accident? He tells of several times he was able to read letters carrying very unusual messages before he broke their seals.

Every age seems to pride itself on its inventive genius; Mark Twain remarked with great complaisancy, "This age does seem to have exhausted invention nearly; still, it has one important contract on its hands yet--the invention of the phrenophone, that is to say, a method whereby the communicating of mind with mind may be brought under command and reduced to certainty and system. The telephone and telegraph are going to become too slow and wordy for our needs. We must have the thought itself shot into our minds from a distance; then, if we need to put it into words, we can do that tedius work at our leisure."

The author admits much puzzled wonder, when he at last decided that inanimate objects are able to transmit impressions of people and events, just by holding them in one's hand or even by proximity. He says plainly that he knew this to be a fact after many experiments, and he cites them at great length.

Mark Twain said, "Meantime the crossing of letters had become so frequent as to be monotonous. However I managed to get something useful out of this hint; for now, when I get tired of waiting upon a man whom I very much wish to hear from, I sit down and compel him to write, whether he wants to or not; that is to say, I sit down and write him and then tear up my letter, satisfied that the act has forced him to write me at the same moment. I do not need to mail my letter--the writing it is the only essential thing."

The strangest adventure of all recounted with much detail, concerns a friend of Carson City, Nevada, days. He had not seen or heard of this lady for twenty years and she had passed so completely from his consciousness that his memory had ceased to recall her. This occurred while he was on a campaign with a fellow speaker and in Montreal they were honored with a reception, given at two o'clock in the afternoon, in the drawing-room of the Windsor Hotel of that city.

The two men stood at the end of the long room and the folks to be presented came in at the other end, crossed over and came up a long line on the left-hand side.

Being possessed of good eyesight, Mark Twain suddenly saw, among the group at the other end of the room, his Carson City friend and recognized her "with surprise and high gratification" so he looked forward to taking her hand and renewing the old acquaintance.

"I was impatient for her to come. In the midst of the hand-shaking I snatched glimpses of her, noted her progress with the slow-moving file across the end of the room; then I saw her start up the side, and this gave me a full view of her face. I saw her last when she was within twenty-five feet of me. For an hour I kept thinking she must still be in the room somewhere and would come at last, but was disappointed.

Late that evening Mark Twain was called into a small reception room to meet some special admirers and among them was the missing lady of the afternoon reception. He at once greeted her saying,

"I knew you the moment you appeared at the reception this afternoon." She was surprised and remarked, "But I was not at the reception. I have just arrived from Quebec and I have not been in town an hour."

He gave as a solution of this phenomena the fact that as

she sped toward him on the train she was looking forward to meeting him and so telegraphed her image into his consciousness.

These various experiences of the man we have so long venerated, makes very interesting reading and are well worth combing his many books of essays and sketches to find. Moreover, his well-known sense of humor seems to add validity to such experiences as if that quality would guarantee him not to be overly credulous and safe from superstition's sway.

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MALTESE INTERLUDE

Juanita de Arana

Part I WAY OF INVOLUTION

Adrian crept down the giddy steps out into the earth and stole along the succeeding passages of vaulted gloom holding his breath. At that hour the catacomb was *fey*. Vampamaufri swung from the stalactite pendants above, with heads downward, sucking the dark. Tradition said they were creations of ancient evil, whose sustenance was night. Certainly they had not been there by day when he had traversed those same corridors with the Maltese guide.

Adrian knew the vampamaufri were karmic chimera, garnered of subconscious memory of past lives. He knew the descent into the catacomb was the way of involution. Involution was necessary to evolution. Involution was downward and backward But *evolution* was the law. He would ascend the mud steps into the light again, wiser for having fulfilled a karmic obligation.

Pre-natal memories seemed to crowd in upon him. A fear from out the nebulous past possessed him as he regarded the nuzzling creatures dangling there in the half-light. He longed to flee the doom-infested place. But some power, stronger than human will, compelled him to remain. It was as though all had been planned out by something or somebody in the vague beginning. He resisted for a moment.

Then, as in obedience to an invisible prompter, Adrian proceeded gropingly along the tortuous descent, past desecrated shrines and ruinous sepulchers, to where the vampamaufri whirred in ever-increasing masses, and a half-memorial mist lay like a presage of nemesis upon the air.

Farther ahead, a twisted stair led farther downward. He descended into a passage of mausoleum dankness. Here the dangling, whirring things hung thicker than ever. The only light streamed from an uncertain opening at the far end. Inside that dimly lighted way would be the debt he had come to pay.

The way led into the foyer of an ancient temple, whence

the light issued from the rays of a luminous crystal sphere held in the palms of an unknown deity. Everywhere, strewn in weird confusion about the place, were articrafts of Egyptian workmanship--tables of primeval ebony carved with Osirian myths, tarnished vials of perished potions, amulets, and many-storied mosaics.

Somehow Adrian was not surprised to see these articles. Rather it was as if he had expected to find them here--as tho this were a rendezvous that had been carefully described to him. A desire to look into the crystal swept over him. He crossed to the center of the room, where it rested in the clasp of the tutelary deity.

Immured in the sphere was an interior scene of a long-ago temple. Adrian stared in sudden consternation. It was the same chamber in which he now stood. There were the Egyptian tables of ebony, the tall death-sealed vases of coral, the mosaics--everything! And yet...and yet the atmosphere was alive! Priests were chanting, censors were smoking, altar fires were burning! *It was two thousand years ago*! Adrian leaned forward. He fixed his eyes more intently upon the scene. A patriarch attired in the sacerdotal robes of Egypt merged into the picture. He seated himself gravely upon an ancient hassock. Around him six lesser priests formed in a semi-circle upon the floor. The archimage extended his hands in salutation.

"Priest of Sett, the Nether God," he paused impressively.

"We listen, exalted Ptahla," choroused the six.

"Ye all do know that I, High Priest of Sett, by virtue of office am entitled to the love of our temple maid, Aylia. Yet does this very Aylia withhold her love from me, saying only that her heart belongs to another."

"Sooth. 'Twas because of this other she refused to wed the prince Monos. Whereupon her worthy father placed her a slave in our subterranean temple," spoke a lesser priest. "Who this other man is no man knows."

"'Tis said she loves a man who does not exist," offered a third.

"Aye," affirmed Ptahla, the Patriarch. "Aylia loves a man of the future ages. Once I, in yon luminous crystal was permitted to behold him. He was a wondrous youth, fairer than the men of Hellas. He came from beyond the Atlantean sea,

attired in strange raiment. Now do ye all know it is not fitting that the temple maid love this foreign stranger. Her heart should belong to me, High Priest, Ptahla. Yet it is only through the destruction of this future one, that I, perchance, may win her love."

"Aye, aye," echoed the sextet.

Adrian knew there was something he should remember--something regarding this Aylia. Instinct urged him to look no further into the sphere. For a moment he withdrew his gaze. Then he involuntarily bent forward again. Ptahla was speaking:

"And how might this future one be destroyed if forbidden formulae are not employed to bring him even now into being?" He paused to observe the effect of his suggestion upon the lesser priests.

One among them spoke, "In the secret Lemurian tablets are formulae for the creation of human beings. Such creation is developed from living plasm which has all the attributes of human flesh, and which must be willed into the likeness of the desired individual."

"Already have I taken the liberty to employ such a formula," returned Ptahla, "already have I created the living plasm and caused it to take form in the likeness of this future man. Ye shall behold him now." He arose and clapped for servants.

Adrian felt his eyes close above the sphere. He forced them open again. A drowsiness had come over him. He swayed forward. Again something seemed to urge him to flee. He shook off the lethargy, and focussed his eyes once more upon the scene in the crystal.

Six Lybian serving men were filing across the floor toward the center of the room. Between them they bore a litter on which lay the motionless figure of a fair haired young man.

"Ye see here my creation," Adrian heard Ptahla's voice saying, "perfect in every feature--the very one I beheld in the sphere, called back out of the future into our temple. Yet does he sleep, dreaming still that he is alive in the future ages. It is for us to waken him, fellow priests. And so have I summoned ye hither that we might unite our wills in concentration to dispel the illusion of time. Then shall Aylia behold her lover--behold him to see him perish."

Adrian felt the darkness of death settle over his thought. Every instinct within him fought against a subtle horror, while all essence of life seemed to flow from his body.

"He wakes, he wakes," a far away voice seemed to whisper.

Adrian opened his eyes. He was lying on a litter of some sort in a temple chamber. A luminous crystal sphere in the center of the apartment cast soft rays over everything. Incense fumes from dozens of censers twined like witches ribbons in the air. A group of Egyptian priests stood gazing solemnly upon him. Somewhere, memory stirred dimly, timorously within him.

"Aylia..,.Aylia," he called weakly.

The priests smiled malignantly, and disappeared.

(*Concluded Next Month*)

SPECTRUM

John Maher Murphy

Red, flame-rivers flowing
Along the lighted veins.

Orange, sunlight sowing
The earth with amber grains.

Yellow, wheatbeards blowing
When wind walks autumn lanes.

Green, long grasses mowing
The air like weathervanes.

Blue, sea-stallions going
To shore to comb their manes.

Indigo, minds slowing
When slumber pulls the reins.

Violet, the rowing
Through dawn to faultless Spains.

In light is all of knowing:
In light all life remains.

THE SACRED BULL

W. A. Raffe

(Reprinted from *The London Forum*, December 1934)

. . . . . .

Of the earlier and genuine mysteries, less information is available, but the Feast of Attis certainly includes a baptism of blood and a sacramental meal as part of the rites. The golden-crowned novice descended into a deep pit covered by a grating. Over this a bull, garlanded with flowers and bearing golden symbols on its brow, was stabbed with a consecrated spear. The hot blood gushed over the novice below, who caught it on his garments until he merged clad in reeking scarlet, to receive the applause of his fellows as one who had been "born again to eternal life", one whose sins had been washed away beneath the torrent of fresh life in the blood. It is not difficult to connect this ritual with the latter-day symbols of official Christianity, with its "washing in the blood of the Lamb" to "take away the sins of the world".

. . . . . .

One inescapable fact, however, is that the early transition of the Christian symbol from the Good Shepherd (or the Reigning King) to the tortured martyr nailed as a criminal to the Roman crucifix, degrades the once-great symbol of the Easter Bull whose blood magically purified and revivified the Earth. The Church has literally taken the god and slaughtered him, so that magically and vicariously he becomes the scapegoat for human sins, while still asserting that he is a man become divine. Hence the Christian Easter festival is a caricature of a most sacred and divine symbol, brought down by crude and uninspired realism to mean almost the opposite of what was first intended. In short, it is no better than the Roman cow sacrifice.

. . . . . .

The great contrast between the Bull ritual of Dionysus and that of Mithras is that Dionysus himself is the Sacred Bull by the magic of transubstantion, and is slain, while Mithras slays the Bull. The difference is explained by the different

purposes of the rite which symbolizes the creative power, as applied to varying ends. The coming of Dionysus is an annual renewal of the Earth as the vernal equinox: it is the never-ending creation dramatized at the Zodiacal moment of its apparent repetition at that time and place. Mithras, however slays the Bull "before the foundation of the world" that the world itself may be created by its sacrifice; and yet again, the Persian god prefigures the Christian "plan of salvation" by the death of the Bull--at the hands of the god, much as the sacrifice demanded by Jehovah--so that "mankind shall not perish."

. . . . . .

The sacrifice of the Sacred Bull should never be confused with the almost diametrically opposed ritual of the sacrifice of the Sacred Cow, more especially in Europe. Among the Romans, such a sacrifice was made to the Earth goddess Tellus for bountiful crops on the fifteenth of April. The victim, Frazer tells us, was a cow in calf, one being killed in each of the thirty wards of the city of Rome.

The unborn calves were torn out and burned to ashes, which mixed with horse blood and bean-stalks, made a "fumigation" material to purify the people at the Shepherd's Festival of the Parilla, six days later, at the Temple of Vesta. This was a "fertility" sacrifice. In Rome itself this rite was performed on the Vatican Hill, in the sanctuary of the Phrygian goddess close to the site of the modern church of St. Peter. Numerous inscriptions relating to the rites were found when excavations were made for the enlargement of that edifice in 1608 and 1609. Other inscriptions found in Gaul and in Germany show that provincial sanctuaries copied this central temple. That the rite was definitely connected with fertility and reproduction is proved by allusions to the generative organs of the animals, while one of the titles of Attis was "The most fruitful one". The Easter festival of the Christian Church was based on these older customs, which it could in no way eradicate but endeavoured to transform to its own purpose.

. . . . . .

Bull and Cow, creative power and creative fertility, are two fundamental and archetypal ideas with several interpretations; hence their appearance and constant repetition, even

in different associations, is not at all surprising. Errors inevitably arise from their literal interpretation, in limiting the controlling idea by the temporal symbols. Art demands that ideas shall be expressed in forms having some rhythmic and ideal consonance; this harmony is the basis of what we call beauty. With simple peoples, their range of forms is somewhat limited,and even though a fundamental idea be grasped, or more probably, dimly remembered,it must be expressed in some form that is more or less familiar. Tribes having no cattle, therefore, will not use the bull glyph: for them no physical reality can mirror the inner truth. Thus,like the Ainus,they may accept another analogous symbol in their life, the bear. Consequently the bear symbol performs for the Ainus what the Bull did for the Cretans. Bears appear everywhere in their art and ritual on all kinds of objects.

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THE TEARS OF THE MOON

Ada Reber

Portentuous clouds, high flung above the garden of Alisdair, flung argent sheen upon the poppies below. But Alisdair who looked upon the poppies did not see the prescient lustre of the clouds, nor notice the significant shapes into which they were transforming themselves. Alisdair saw only the poppies, scarlet poppies, extending row upon row before him.

"And some do say of poppies that they be the tears of the moon shed in a land beyond the sea, and that they do bring forgetfulness of pain," quoted he, recalling the legend words of his Irish ancestors. A poppy, he continued in the imagery of enimistic thought, must own a soul apart from the floral group. A poppy was a vivid individual affair, not a banal neutral, or something with a smile on its face and a claw underneath like a rose.

Alisdair, the dreamer of dreams, loved his poppies as some men love their religion. In his communion with them he found the solice of prayer, just as all men find solice in communion with the thing they love, since each earthly thing has in it the spirit of God. No sorrow could darken Alisdar's heart so long as he looked upon the poppies....were he to look away from the poppies....as on the clouds. He lifted his eyes....

Slowly the argent sheened clouds had assumed darker tone and turned to shapes significant to see. Even as he looked, their forms gathered darker and ominous. One nebulous mass in particular stood out in curious proportion. As Alisdair gazed transfixed, he saw it assume full shape of a hooded figure, a figure of black and hooded death.

Impossible amid such surroundings! He shook his head to dispel the illusion. He would look again upon his poppies.

"Alisdair," a soft voice whispered to him.

Surely now this was some dream, but the voice called again. Alisdair turned to look upon his friend Dennis.

"Alisdair," spoke Dennis with tears betraying deep emotion, "only a few moments ago she died--she whom we loved."

"Ethne?" tonelessly asked Alisdair.

"Yes, Ethne, whom we loved."

"Ethne," repeated Alisdair, "Dennis, I would be alone."

The other departed.

Alone in the garden, Alisdair turned his eyes upon the clouds in the sky. They had resumed their fleecy whiteness. His eyes turned to the poppies at his feet. "And some do say of poppies," he quoted, "that they be the tears of the moon in a land beyond the sea, and that they do bring forgetfulness of pain."

* * *

PERSONAL EXPERIENCE

A. Hermia Bauer

"I hardly know how long I haven't heard from Lizzy," said Mrs. K., in my care. "The last letter received was when I bought these bed-room slippers. Now they are worn out. She didn't even write when her husband died, who was my childhood chum. But I will tell you the story.

"I decided to write to her the following morning, but didn't because of a dream. I dreamed I saw a bottle afloat in the ocean with a message on a white slip of paper in its neck. I grasped it as it came close to shore. I grasped the message and unfolded it carefully. Its message stated that one of my truest friends, Lizzy's husband, had died.

"I waited the next and following days anxiously for mail, but nothing threw light on my dream until three months later. In the meanwhile I had written to Lizzy and had marked the date of my remarkable dream on the calendar.

"When, after three months, an answer did come from her, saying that her husband had died and that she had been too upset to write sooner, I saw that the date of his death corresponded with the one I had marked down.

"It is wonderful that we can receive messages like that in dreams," she reflected, "and yet it isn't surprising, since our Dream God is the Eternal Self, who naturally knows all that happens anywhere in this world, and will reveal His wisdom to us when we live consciously in His presence."

EFFA DANELSON SPEAKS

Reprinted from *The Occult Digest*, February 1931

Mastership does not come on "flowery beds of ease"; experience and meditation are its hand-maidens. Experience alone will not give you Mastership--meditation without experience will not make you strong of limb nor give you power of mind. Meditation upon the experiences of the day, Sight to choose the Dross and Knowledge to choose the True, are the scales that determine our worthiness of Mastership.

Eternity is now--the battle must be won hourly--we cannot rest on the laurels won. We must journey on to meet each Eternal Hour with strength gained from the laurels's won.

.....

Excess taxation of the people is the undermining of any nation, great or small. By this burden a Nation creates a subtle destroying power that robs the children of their birthright. To rob a child of its inheritance peoples the world with a manhood and womanhood of irresponsibility leading to chaos....Constructive thinking builds to credit. Destructive thinking builds to discredit.

* * *

MARGINS

Kathleen O'Bryne Grece

Though I never search the sky,
Never plumb the sea,
Damned with brittle praise to dry
Mediocrity,
Though I never burst the shell
Fast confining me
In a sterile little hell
Of monotony,
Yet the margins of my mind
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